This was writt by Geo: Keiths party after they understood yᵗ Quakers damnable

Doctrine

A

Seasonable Testimony

Of Some

Christian People,

Called (in SCORN)

QUAKERS;

But who have found sufficient Cause to disown *Christian Communion* with many that go under that *Name*, both in *England* and Elsewhere, for their Great *Ignorance* and *Unsoundness*, concerning divers Great and Weighty *Principles* of CHRISTIAN DOCTRIN, as is in the following Account Particularly Declared.

Wherein is Contain'd,

A Plain *Confession* of our *Sincere* FAITH in GOD, and in JESUS CHRIST, as he is both True and Perfect GOD, and True and Perfect MAN.

And concerning his *Death*, *Sufferings*, and Precious Blood shed; as also, Concerning his Resurrection Ascension, Mediation, and Intercession, as he is our Advocate, and Mediator at the Right-Hand of God, in Heaven without us.

1. Pet. 1. 12. Which things the Angels desired to look into. 1 Tim. 2, 5. Acts 7, 36. 1 Pet. 1. 8. 2 Thess. 3, 2.

LONDON,

Printed in the YEAR, 1696.

Eliza: Keith
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The Preface to the

READER

ALtho' *we are not insensible that this Confession, or* Declaration of Faith, *given forth by us, will be exposed to various Censures and Judgments; yet forasmuch as many have accused the People called* Quakers *in* general, *for denying the* Lord Jesus Christ *to be the* Object *of their* Faith, *as he is in Heaven* without us, *in the* Glorify'd Nature of Man: *And also, for Denying that* Remission *of* Sin, *&* Cleansing *from it, is by the* Blood *of our Blessed Lord and Saviour* Jesus Christ, *that was* shed *without the Gates of* Jerusalem: *And for holding the* Light Within *to be that* Blood *of the* New-Covenant, shed *for the* Remission *of* Sin: *And for saying, That there is no other* Resurrection *but what is* Within Men; *and that they are come to* 2. Tim. 2. 18. 19. *all the* Resurrection *they ever expect, being risen from the* Death *of* Sin, *according to the Doctrin of* Hymeneus, *and* Phyletus, (who said) *That the* Resurrection *was past already; which overthrew*

verthrew the Faith *of ſome. And alſo for ſaying, That* Chriſt's *coming in and with* Ten Thouſands *of his* Saints *in the* Clouds *of* Heaven, *is only within Men: And alſo for Aſſerting that the* Light Within *us is ſufficient to* Salvation, *without the* Man Chriſt Jeſus, *denying him to be our* Mediator without us, *&c. We found a Weighty Concern on us to give forth this plain* Confeſſion *of our* Sincere Faith, *as to theſe Weighty Things, that ſo none may blame the whole* Body *of the People called* Quakers, *for the* Ignorance *and* Groſs Errors *of too many, both* Preachers *and* Hearers *among them: For we are well ſatisfied, there are many here in* England, *and Elſewhere, under that Denomination aforeſaid (as well as we whoſe Names are hereunto ſubſcribed) who are of the ſame* Belief *with us, and are not Guilty of thoſe* Groſs Errors *wherewith we have been Reproached.*

Which to remove, we judg'd it Needful to make this Publick; and for thoſe amongſt us, who, either through Ignorance, Prejudice, *or* Self-ends, *do deny the ſame, and are not Sound in the* Faith *of our Bleſſed Lord,* Jeſus Chriſt, *we Pray God, if it be his bleſſed Will, to open their Underſtandings, to ſee how Neceſſary, and how exceeding Comfortable it is to have a true and living Faith in* Chriſt, *both as he was, and as he is* true *and* perfect God, *and* true *and* perfect Man; *conſidering what that Holy*

Holy Apoſtle *ſaid*, That he determined not to know any thing among them, ſave Jeſus Chriſt, and him Crucified. *And, ſaith he*, We Preach Chriſt Crucified unto the *Jews* a ſtumbling-block, and unto the *Greeks* Fooliſhneſs; but unto them who are called, both *Jews* and *Greeks*, Chriſt, the power of God, and the Wiſdom of God. The Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith (*ſaid he*) which we Preach, That if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart, that God hath raiſed him from the Dead, thou ſhalt be Saved. For with the Heart Man believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation.

1ſt. Epiſt. Cor. 1. Chap. 22. 23. 24th Verſes.

Rom. 10. 8, 9, & 10th Verſes.

We deſire the Reader, (*likewiſe*) *to take Notice, that we Believe alſo, divers other Material Things, relating both to* Worſhip *and* Practice, *not herein inſerted; deſigning not by this a full* Confeſſion *of our* Faith *in all things, but chiefly of ſuch at preſent as have either been Denyed by ſome, or Queſtioned by others among them, called* Quakers: *And, for thy further Satisfaction, we refer thee to a* Printed Sheet, *called*, An Account of our Sincere Faith: Given forth by ſome of our Friends in *Penſilvania* in *America*.

We intreat thy Sincere, Serious, and Impartial Peruſal, in the pure Fear of God,

God, of this and the Scriptures cited in the Margent, *to, or after each Head, which thou would do well to read at large, and be like the Noble* Bereans, *even to* Search the Scriptures daily; *(and believe nothing Implicitly, or because such or such says so) and see with thy own Eyes, with that Measure of* Light *and* Understanding *God has given thee, whether these, or any other* Doctrines *are according to the* Scriptures. *By which with the assistance of the* Holy Spirit, *thou may receive, as we have, (blessed be the Lord) great Comfort and Advantage as upon a Spiritual account. And this we must needs say, and we Daily see it to our great Grief, That the sinful Neglect, and Remisness in Reading the* Holy Scriptures, *(the best of all Books, but too much Slighted) hath been, and still is none of the least Causes of the* Ignorance *and* Unsoundness *of many, both* Preachers *and* Hearers, *in the most Necessary and Fundamental Principles of* Christianity.——

And we have cause to bless the Lord, that he hath been pleased to awaken many into a serious Search and Examination of these weighty Things *and* Doctrines, *which formerly were neither so well considered of, nor so rightly understood by some, as since our Antient Friend* George Keith *hath been concerned to detect the* Gross Errors *held by many called* Quakers; *and tho' a prevailing prejudi-*

prejudiced Party of them, procured at their last Yearly Meeting *a Sentance of* Excommunication * *against our said Friend* G. K. *and most unreasonably run against him, with a Malicious intent to Ruin him upon all Accounts, and for no other Cause, but for detecting their* Gross Errors; *they not accusing him in the least for* False Doctrin, *or being Scandalous in his* Life *or* Conversation; *and although their groundless and unparrallel'd* Excommunication *be fully Answered by our said* Friend, *yet we could do no less than give in our Testimony on his behalf and of our own, who are joyned with him in the same* Faith *and* Doctrin. *And that there is still that due Esteem and tender Respect which lives in our Hearts, and in many more, towards him; and that he hath been and is a Good Instrument in the Hand of* God, *in opening the Understandings of many, and unfolding the deep Mysteries of the* Gospel; *and do own him still to be a true* Minister *thereof, notwithstanding he has been greatly Abused by many, and very Unchristian like dealt with, and Persecuted in divers Respects by his Opposers, both here and beyond* Seas, *such as* Samuel Jennings, Tho. Elwood, *and others called* Quakers; *who have been and are unfair Adversaries, and seem to be more of an Implacable Spirit, then others are generally of other Perswasions.*

* N. B. An Act of high Presumption to Excommunicate a Man for his Preaching Faith in the Crucified Jesus.

But

But to conclude, we have all great need to Pray earneſtly to God, that he would be Pleaſed more and more to ſend forth his Light *and his* Truth *into the Hearts of People of all ſorts, that ſo the Earth may be filled with the Knowledge of our* Lord, *and of our Bleſſed Redeemer,* Jeſus Chriſt; *as the* Waters cover the Seas, *ſo to the* Word of his Grace *we Commit thee, and bid thee* Farewell.

A

A

Seasonable Testimony

Of our

Christian Faith, &c.

SECTION I.

Concerning GOD the FATHER the SON and HOLY SPIRIT.

§

WE Believe in One Almighty *God* the *Father*, and in One *Lord Jesus Christ*, his *Son*; and in One *Holy Spirit*, which proceedeth from the *Father* and the *Son*, from Everlasting; and that these *Three* are One *true God*, the Creator and Upholder of all things, Visible and Invisible: That God is not a *Body* but a pure *Spirit*, Light and Life Eternal, and Unchangable of infinite Perfection, in Wisdom, Goodness, Power, Justice, and Holiness, knowing all things past, present and to come; present in all things, and able to do all things whatsoever he pleaseth.

2. Cor. 8. 46. 12. 4, 5, 6. Ephes. 4. 4, 5, 6. 2. 18. John 15. 26. John 4. 24. 1 John. 1 5. Deut. 30. 20. Psal. 147. 45. 136. 1, 2. 6. 7. Acts 15. 18. John 21. 17. Acts 1 24.

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§ SECT. II.

Concerning the State of MAN before the Fall; *and concerning the* Fall *of ADAM, and the Woful and Sad Effects that came upon his Posterity thereby.*

WE Believe that God made *Man* upright in his own Image, and after his Likeness, in Knowledge, Righteousness, and Holiness, and Dominion over the Creatures, inferiour unto him. But that by his *Sin* and *Fall* he brought *Death* and *Misery*, both upon himself, and all Mankind, descending of him by ordinary Generation; and this Death was both of Body and Soul, and the Soul (otherwise Immortal) died unto Holiness, and Righteousness, and Communion with God; and the Body became subject to many Calamities and Diseases, and also unto Death, and this twofold Death both of Soul and Body, together with a seed of *sin* and *defilement*, called in Scripture the *Seed of the Serpent*, and Lust, or evil Concupiscence, is descended upon all his Posterity; for *Adam*, our fore-Father, being the common Root of Mankind, who are his Branches, they do partake of his *sin* and *defilement*, and by Nature

Eccles. 7. 29.
Gen. 1. 26.
Eph. 4. 24.
Coloss. 3. 10.
Eph. 2. 1. 3.
Psal. 90. 7. 1.
Gen. 2. 15. 19.
Coloss. 3. 5. 9.

ture are *Children of Wrath*; and in this fallen Estate cannot help themselves, and had remained helpless, lost, and undone, had not God, in his great love to Mankind, provided a Saviour and Redeemer, which is his dear Son our Lord, *Jesus Christ*. Gen. 8. 9. Matth. 18. 11.

SECT. III.

Of the outward Coming *of our blessed Lord, JESUS; of his* Birth, Death, Sufferings *and* Resurrection.

WE Believe that our blessed Lord *Jesus Christ*, did, in the Fulness of time, take upon him the *seed* of *Abraham*, who was the promised Seed of the *Woman* that should *bruise* the *head* of the *Serpent*; and that he suffered without the *Gates* of *Jerusalem*, and that this suffering was *without* Men, and not *within* them; and was Buried, and laid in a *Sepulchre*, and rose again the third Day without us, and saw no Corruption, as it is Written, ——*Thou wilt not leave my Soul in Hell; neither wilt thou suffer thine Holy One to see Corruption.* John 1. 14. Gal. 4. 4. Heb. 2. 16. Isa. 7. 14. Matth. 1. 20. Luke 1. 35. Heb. 13. 12. Gen. 3. 15. 1 Cor. 15. 3. 4, 5. Acts 13. 29, 30. Psalm 16. 10. John 20. 19. Acts 2. 17. 31. Acts 13. 35. 37. Isa. 53. 56.

SECT.

SECT. IV.

Of the Man Christ *JESUS, being the great* Sacr fice *of Attonement for the sins of Mankind; and benefit thereof; and how Remission of Sin is obtained by him.*

WE Believe that our blessed Lord *Jesus Christ* by his *Death* and *Sufferings* without the Gates of *Jerusalem*, was a most acceptable *Offering*, and sacrifice of *Attonement* unto God for our sins, and a propitiation for the sins of the whole World, by which the Wrath of God was appeased, and the Divine Justice satisfied, and Mankind brought into a capacity of being recovered again to their Maker.——And we Believe that the Merit, Virtue, and Efficacy of that one Offering up himself to the death of the Cross, did extend and reach to Mankind from the beginning of the World, and doth and shall extend to the end thereof; and is continually to be remembred by us with holy Reverence, Praise, and Thanksgivings, as his holy Spirit doth assist us; and that it is not for any Works of our own, but for *Jesus* sake that we through Faith in him receive Pardon

Isaiah. 53. 10. Rom. 5. 11.

1 John 2. 2.

Heb. 9. 26. 10. 10. 14.

Colos. 1. 20. 21. 22.

Titus 3. 5.

don and Remiſſion of our Sins, which we Believe all ought to pray to God for, in the Name of his dear Son, whom God hath exalted to be a Prince and a Saviour, for to give Repentance unto *Iſrael*, and forgiveneſs of ſins; and as ſaid the *Apoſtle*, *Through this Man* (viz.) *Chriſt Jeſus of* Nazareth, *whom the* Jews *ſlew and hanged on a Tree, is preached unto you forgiveneſs of ſins; and by Faith that is in Chriſt, as he is both the Son of God, and the Son of Man, we receive both forgiveneſs of ſins, and alſo an Inheritance among them which are Sanctified, who his own ſelf bare our ſins in his own Body, on the Tree, that we being dead to Sin ſhould live unto Righteouſneſs, by whoſe Stripes we are Healed.*

Acts 5. 31.
Acts 13. 38. 39.
Acts 26. 18.
1 Pet. 2. 24.

SECT. V.

How Chriſt is he alone that purchaſed or procured our Redemption, &c.

WE Believe that our Lord *Jeſus Chriſt*, by his moſt holy and perfect Obedience, in his moſt holy Life and Sufferings, Death and Blood-ſhedding, without us upon the Croſs, was he alone that procured or purchaſed our Redemption, Juſtification, Sanctification, and eternal Salvation,

Eph. 1. 14.
Rom. 5. 19.

Isaiah 53. 45. Heb. 9. 12. and the Spirit of Sanctification, and all Graces and Fruits thereof. And as the *Evangelical Prophet* said, *Surely he hath born our Griefs, and carried our Sorrows.*——*He was wounded for our Transgressions, he was bruised for our Iniquities: the chastisement of our Peace was upon him, and with his stripes we are healed.* Yet it pleased the *Lord* to *bruise* him; he hath put him to *grief*, when thou shalt make his *Soul* an *Offering* for *Sin*, by the which *will* we are *Sanctified*, through the *Offering* of the body of *Jesus Christ*, once for all, *&c. Who tho' he was Rich yet he became Poor for our sakes, that through his Poverty we might be Rich.*

2 Cor. 8. 9.

SECT. VI.

Of Christ Jesus being true *and* perfect MAN, *after he arose the third day, and continues for ever so to be*, &c.

WE Believe that when our blessed *Lord Jesus Christ* arose the third Day, there was a real re-Union of the self same Soul to the self same Body, in which he conversed among his Disciples and Apostles, to whom he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and

Acts 1. 3. 1 Cor. 15. 6. 8.

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he was seen of above five Hundred Brethren at once; and last of all was seen of me also, (said *Paul*) as one born out of *due time*. And that as he was, so he is, and for ever will be *true* and *perfect* Man, both as to Soul and Body; and is (as to his Manhood and glorify'd Nature, as the Man Christ) much more excellent, and the most bright, and glorious Image of God, above all Angels or Men: For God set him at at his own right Hand, in the Heavenly places far above all Principalities, Power Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come, *&c.* And he hath put all things under his Feet, and gave him to be the Head over all things to the *Church*, *&c.* And when he had by himself purg'd our Sins, sat down on the right Hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtain'd a more excellent Name than they, *&c.*

Ephes. 1. 21.

Heb. 1. 3. 4.

SECT.

SECT. VII.

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Of Divine Worship and Adoration due to Christ (as he is our Mediator) together with the Father.

WE Believe that there is really due to the *Father*, and also to *Christ*, who is as truly *God* as he is *Man*, our Mediator and Advocate, Divine Worship, Honour and Adoration, as it is said, *Let all the Angels Worship him*, when he brought his first Begotten into the World, and all Power in Heaven and Earth is given him; and Authority to execute Judgment is also given him, because he is the Son of *Man*; and that all Men should Honour him, even as they Honour the Father, for he is Lord of all, and ordained of God to be the Judge of *Quick* and *Dead*; and that we ought, with religious and thankful Hearts, continually to give thanks unto him for the great Salvation he purchased for us; for as the Man *Christ* is the true and proper *Object* of our Faith, so is he also of our Worship: And they worshipped him and returned to *Jerusalem* with great joy. For worthy is the *Lamb* that was slain, to receive Power and Honour, and Glory and Blessing.

John 4. 23. Heb. 1. 6. John 5. 23. 27. 1 Tim. 1. 12. John 14. 1.

Rom. 10. 14. Revel. 5. 19. 12. Luke 24. 52.

SECT.

SECT. VIII. §

Of the Ascension of our blessed Lord JESUS into Heaven without us, in his Glorified Body; and of his appearing again in the same to Judge the World, at the Great and Last Day of general Judgment.

WE Believe that our blessed Lord *Jesus* ascended into Heaven without us in that Body he took of the *Virgin* and is in Heaven in the glorified Nature of Man; that he hath now, and forever shall have the true and intire Nature of Man both of Soul and Body in Heaven, and in the time appointed of the Father, he shall appear again in the same Glorious Body (in which he ascended) even with ten Thousand of his Saints to Judge the world at that *Great* and *Last Day* of general *Judgment*; and that all Nations shall be gathered before him, and the *Sheep* shall be set on his Right-hand and the *Goats* on his Left-hand, which we Believe is to be performed without us; that tho' at his Ascension his Body was glorified, and changed after a wonderful manner, yet it continues to be the same in *Substance* with that which was *Crucified* without the Gates of *Jerusalem*.

Ephes. 4. 8.

Jude 14.

Matth 25, 31.

Colos. 2. 9. And we Believe, that neither the Soul nor Body of Christ is the *God-head*, but the *Temple* of it; for in him the *Man* Christ, dwelleth the Fulness of the *God-head* bodily: And this same Acts 1. 11. Jesus which was taken up into Heaven, Acts 17. 31. shall so come in like manner as they did see him go into Heaven; and God hath appointed a day in the which he will Judge the World in Righteousness, by that Man whom he hath Ordained, *&c.*

§ SECT. IX.

Of the one only Mediator, and that he is both the procurer and dispenser of all Blessings, Spiritual &c.

WE Believe that the Man Christ *Jesus*, according to the Apostles plain Testimony, is the only Mediator between God and Man, and that he 1 Tim. 2. 5. is our Intercessor and Advocate for us with the Father by and through whom even the Man Christ it is that we and all Mankind receive all Blessings and Mercies both Spiritual and Temporal, and that all Divine influences of Light, Life, and Grace, and Virtue to our Souls, are both procured and dispensed to us, by the Man Christ Jesus, who is the Mediator of the

the New and better Covenant, and of the *New-Testament*. And we are to labour for that *Meat* which endureth unto everlasting Life, which the Son of Man shall give: For him hath God the Father Sealed, and of his Fulness have all we received, and Grace for Grace, *&c.* John 6. 27. John 1. 16.

SECT. X.

Of the Necessity of Faith and Obedience, &c. Yet they are not the Foundation of our Justification, &c.

WE Believe, although none are justified or accepted of God, without true Faith and sincere Obedience to the measure of Light and Grace, given by and from Christ Jesus, yet it is not for any of the best Works that we can do, or are enabled by the holy Spirit to perform, but it is for Jesus sake, and his perfect Obedience, and through Faith in him, that we obtain compleat Salvation: So that although Faith, Repentance, Love, Hope, *&c.* are necessary to our receiving Justification and remission of Sins, yet they are not the foundation thereof, but Christ Jesus our Lord, as he is both God and Man, is the foundation of all our Happiness, in whose Name, as he Died for Acts. 3. 19. 1 Cor. 3. 10, 11.

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Ephes. 2. 20. for us and rose again, Repentance and remission of Sin is to be Preached; and through Faith in his Name, his Obedience and Righteousness (as he Died for us, and became Obedient unto the Death of the Cross) is imputed or acccounted to us for Remission and Justification.——And we Believe that Rom. 4. 11. 16. none are Justified or Accepted of in Gods sight but who are also Sanctified in the Name of the Lord Jesus, and by the Spirit of our God; and that none partake of the great Benefits and Advantages of Christ's Death, Sufferings, Resurrection, Ascension, and Mediation, to their eternal Comfort, Daniel 9. 24. but such who know him to be revealed in them, and who live to him, and come to witness sin to be put an end to, Transgression finished, and everlasting Righteousness brought into their Souls, and the works of the Devil destroyed in them; for which purpose the Son of God was made manifest, 1 John 3. 58; both inwardly and outwardly; Acts 3. 26. God having raised his Son Jesus, and sent him to bless us in turning away Matth 1. 21. every one of us from his Iniquities; And of him it is Written, —— *Thou shalt call his Name Jesus, for he shall save his People from their Sins*, &c.

SECT.

SECT. XI.

Of the Intercession of our blessed Lord Jesus; *and of his being sat down at the right Hand of God in Heaven* without *us*, &c.

WE Believe that our blessed Lord Jesus Christ, as he is the *Son* of *Man*, in the glorified Nature of Man, is set at the right Hand of God in Heaven without us; and is there in a most glorious Immortal Body, whom the Heavens must receive until the time of the restitution of all things. Who is not entered into the Holy Places made with Hands, which are the figures of the True; but into Heaven it self, now to appear in the presence of God for us: And the *Man*, to wit *Christ*, which word *Man*, viz. *Christ*, the Apostle mentions in several places in his *Epistles*; as in *Heb.* 10. 12. 7. 24. 1 *Tim.* 2. 5. 1 *Cor.* 15. 47. *&c.* After he had offered one *Sacrifice* for *sin*, for ever sat down on the *right Hand* of God; and he the great *Apostle* and *High-Priest* of our Profession, being touched with the feeling of our Infirmities, ever liveth to make *Intercession* for us, who is gone into *Heaven*, and is on the *right Hand of God*, *Angels*,

Heb, 9. 24.

Heb: 7, 24. 27.

Heb. 4. 14, 15

Angels, *Authorities*, and *Powers*, being made subject to him. And we are to look unto *Jesus* the author and finisher of our *Faith*, who, for the *Joy* that was set before him, endured the *Cross*, despising the *shame*, and is set down at the *right Hand* of the *Throne* of God.

Heb. 12. 2.

SECT. XII.

Of the two inward Ministrations of the Divine Spirit; *and of Legal and Evangelical* Faith, Repentance, Righteousness, *&c.*

WE Believe that there are several inward Ministrations and Operations of one and the same Divine *Spirit*, but it is the same God that worketh all in all, which may be reduced into two. The first common to all Mankind; the second special, and particular to Believers in Christ *Crucified*; by which second Ministration they are brought into the true *Faith* of Christ *Crucified*, and the true and saving Knowledge of him; and it is such only who have the true Evangelical *Faith*, *Repentance*, *Love* and *Obedience*, wrought in them by the same, which in God's ordinary way accompanieth the Doctrin of Christ, outwardly

1 Cor 12. 4, 5, 6.

1 Tim. 4. 10.

John 1. 9.

Gal. 3. 14. 2.

wardly Preached by faithful Men, and other outward Helps and Means of Instruction, as the holy Scriptures, *&c.* Tho' God is not limited, but is free to work by his Spirit, when, where, and how he pleaseth, who can give, and hath given the *Faith* and *Knowledge* of Christ *Crucified*, to such who have not had these outward Helps; as to *Abraham*, *Job*, and others.

The first *Ministration* is preparatory and introductory to the second, and leads to it as the *Porch* or *Gate* leads to the *House*; and as *John's* outward *Ministration* did prepare for *Christ*: And such as are improvers of the *Light* given under the first *Ministration*, do attain to a state of *Servants*, and are owned and accepted of God in that state; such as *Cornelius* was before he received the *Faith* of Christ *crucified*; and as God did lead the people of *Israel* to the Land of *Promise*; and to *Zion* by the way of *Sinai*, where the *Law* was given, so God doth lead his *Israel* now into the *Spiritual Rest*; and to *Spiritual Sion* by the first inward *Ministration* of the *Spirit*, which worketh in them in a *Legal* Way, answering to *John's Ministration*; and under this *Ministration*, the *Faith*, the *Love*, the *Repentance*, the *Fear*, the *Obedience* is rather *Legal* than *Evangelical*, and the *Evangelical* doth follow, as there

Gal. 3. 24.

Rom. 3. 19, 20.

Rom. 4. 15.

Acts 10. 2.

John 8. 35.

John 15. 15.

Rom. 8. 15.

is

is a going on from one Degree to another; and of these two inward *Ministrations*, and their distinct Effects and Births, there were divers *Types* and *Figures* under the *Law*, as the Mountains *Sinai* and *Zion*, and the two Wives of *Abraham*, *Hagar* the *Bond* and *Sarah* the *Free-Woman*; and their two Sons *Ishmael* and *Isaac*, who tho' they had one Father, yet two Mothers:
Gal. 4. 24. 26. And as the people of *Israel* were not to sit down at *Sinai* but to travel on to the Land of *Promise*, where they were to inhabit, so Men are not to
Gal. 3. 26. sit down in the first *Ministration*, but to travel through it unto the second, where, by Faith in Christ Jesus, they become Children of God, *&c.*

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§

SECT. XIII.

Of the good Harmony in Believing in both the outward and inward Appearance of our blessed Lord Jesus; *and that the one ought not to be divided from the other: And of the unspeakable Benefit we have by the outward coming of the Son of God,* &c.

WE Believe that there is a very Good *Harmony* and consistancy in believing in both the outward and inward

inward, or spiritual *Appearance* of our blessed Lord *Jesus*; and that the one is as necessary as the other for us to believe in for Salvation; nor ought they to be divided or set in opposition one to another; and as none can enjoy the benefit of the outward without the inward, so had it not been for the outward coming of the Son of God in the likeness of sinful *Flesh*, and had he not humbled himself and became obedient unto the Death of the *Cross*, we should never have had the inward, or any Divine Visitation of Life from God to our Souls since the fall of Man: Therefore that is to be most highly prized as a most rich Blessing, and most unspeakable Favour and Mercy, never enough reverently to be admired by Saints or Angels, that the Eternal Son of *God* should become the Son of *Man*, that we the Sons and Daughters of lost *Adam*, who were Rebels and Enemies to him, might be made, through Faith in him, the *adopted* Sons and Daughters of the living God, by which means both the Mercy and Justice of Almighty God, and all his other Divine Attributes are wonderfully demonstrated: he having predestinated us unto the Adoption of Children by Jesus Christ himself, according to the good pleasure of his Will, to the Praise of the Glory of his Grace; wherein he hath made us accepted in the Be-

John 10. 10. 11

Philip. 2. 7. 8.

Ephes. 4. 8.

Psalm 85. 10.

Rom. 3. 25. 6.

Ephes. 1. 5. 6. 7

loved, in whom we have Redemption through his Blood, the forgiveness of Sins, according to the Riches of his Grace, &c.

SECT. XIV.

Of Election, or of such whom God hath Chosen in Christ Jesus *before the foundation of the World who shall be Saved.*

WE Believe that the most Merciful God hath had, and will have in all Ages his precious *Elect* ones, who shall be Saved through Faith in Christ Jesus, being chosen in him their Elect-head, according to the fore-Knowledge and Counsel of God, not only before they Believe and Repent, but before the foundation of the World, as the *Apostle*, that chosen Vessel of the Lord, largely and frequently mentions in his **Epistle*; and as our blessed Lord said in his Prayer to his Father, *Those that thou gavest me I have kept, and none of them is lost; and I give them Eternal Life, they shall never Perish, neither shall any pluck them out of my Hand*, &c. *For whom he did fore-know he also did Predestinate to be conformed to the Image of his Son, who hath saved us, and called us with an holy*

* Ephes. 1. 4.

John 17. 12.

John 10. 28. 29.
Rom. 8. 29, 30, 33.

holy Calling, not according to our Works but according to his own Purpose; and Grace which was given us in Christ Jesus, &c. *And who shall lay any thing to the charge of God's Elect.——And they shall see the Son of Man coming in the Clouds of Heaven with Power and great Glory; and he shall send his Angels with a great sound of a Trumpet, and they shall gather his Elect from the four Winds, from one end of Heaven to the other*, &c. 2 Tim. 1. 9. Matth. 24. 30, 31.

SECT. XV. §

Of the Universal Love of God in and through Christ Jesus to all mankind; and of a day of Visitation which he by his Death and Sufferings hath procured to all; and that none are excluded from Salvation by any absolute decree of Reprobation, &c.

WE Believe that Christ *Jesus* is the Light of the World, and that he hath given a Measure of Light unto all; and that he hath tasted Death for every Man; and that God, for the sake of his beloved Son, giveth to all a Day of gracious *Visitation* wherein they may be Saved; and that this Light, which in the universal Love John 1. 9. Heb. 2. 9. Luke 19. 44. 1 peter 2. 12.

of

of God is given to all Mankind, lighteneth the Hearts of all in a Day in order to prepare them for Salvation, which Light maketh manifest things that are reproveable. And we Believe that the most merciful God hath excluded none by any decree of absolute *Reprobation* from the possibility of *Salvation*; *For he sent not his Son to condemn the World, but that the World through him might be Saved.* But we Believe also, whoever are Saved from the beginning of the World to the end of it they are saved by *Grace*, through *Faith*, and not of themselves, for it is the *Gift of God.*

2 Cor. 6. 2.

Heb. 4. 7.
Eph. 5. 13.
John 3. 16. 17.
Ephes. 2. 8.

§ SECT. XVI.

Of the sufficiency of the Grace of God; and that whatever measure of Light any have, they have received it from God, by and through the glorified Man Christ Jesus.

WE Believe that the Grace of God which appeareth unto all Men, is sufficient to teach and to lead into all Truth; and that whatever measure of Light or Grace any of us have received from God, it is from and by the glorified Man *Christ Jesus*, as a Divine

Titus 2. 9. 10.
James 4. 6.

Divine Ray or Beam from him the *Sun* of Righteousness; and this measure leads to Christ the glorious *Sun* of Righteousness; and to have Faith in him, both as he is *without* us, and *within* us, and teacheth us to pray and cry unto God that he would still give us more Grace for *Jesus* sake, who laid down his precious Life for us, and not to think that what we have received is sufficient for all times to come, *&c.* but it sufficeth to our present state, and to answer our present Wants and Necessities; and so it leads up to God in Christ, to be daily supplyed out of his fulness.

Rom. 5. 15
Matth. 25. 29.
2 Cor. 12. 9.

SECT. XVII. §

Of Faith in the Blood of the Man Christ, and the blessed Effects thereof; and of his great Sufferings, &c. *both of Soul and Body,* &c.

WE Believe that it is through Faith in the precious Blood of the Man Christ, that was shed without the Gates of *Jerusalem*; and through the Faith of his *Death*, and *Sufferings* without us, that we receive Remission of our Sins; and by his Blood we are both Sanctified and Justified, as it is Written,

Rom. 3. 25.
Heb. 9. 22. 10. 29.

ten, *Heb.* 13. 12. *Wherefore* Jesus, *that he might Sanctifie the People with his own Blood, &c.* It was by his own Blood he obtained Eternal Redemption; and
Rom. 5. 9. through the Blood of his *Cross* he made Peace for us, which Blood we believe to be the Blood that was shed outwardly, and is not to be understood
Colloss. 1. 20. for the Light or Life of Christ within us; and though we do grant that the Life of Christ inwardly felt, and enjoyed by the Faithful, may, by a
Heb. 9. 12. figurative speech, be called *Blood*, as it is called *Milk*, *Wine*, *Honey*, *Bread*, *Oyl*, *Marrow* and *Fatness*, and many other the like Names in condescension to our Weakness, yet we no where find in Scripture that its called the *Blood of Attonement*; or, the *Blood shed for the Remission of Sin:* Nor do we lay the whole stress upon the Blood of Christ outwardly shed, or upon his Bodily Sufferings, for we believe he gave his Soul as well as his Body an Offering for our *Sins*; and his inward Sufferings in his most Holy and Righteous Soul, were the greatest Sufferings in his most Holy and Perfect Obedience, Patience, and Resignation unto the Will of the Father in all his great Sufferings, wherein his Soul (so to speak) did bleed with Grief, as his Body did with the Wounds of the *Nails* and *Spear*, which were all in the sight of God of great Price, and

was

was a compleat perfect, and most acceptable *Sacrifice* that made reconciliation for our Sins, all jointly considered, and not the one excluding the other.

And we Believe that true and saving Faith is the Gift of God, without which it is impossible to please him and all who are the Children of God; it is by Faith in Christ *Jesus* of *Nazareth* as he is our great Reconciler, Mediator, and Peace-maker. And that none but true Believers in him overcome the World; and that it is one God which justifieth the *Circumcision* by Faith, and the *Uncircumcision* through Faith; and this living Divine Faith, wrought by the power of God in the Soul, is always accompanied with works of true Love and sincere Obedience, and is not a bare Notional, Historical, or Litteral dead Faith, which *Hypocrites* and bare Nominal *Christians* may have, by which they do not witness the purifying their Hearts as those do who have the true Faith of Christ crucified, and keep the Commandments of God and the Faith of Jesus, knowing that a Man is not justified by the works of the *Law*, but the *Faith* of Christ, *&c.* And being justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a *Propitiation* through Faith in his Blood, *&c.* And be found in him, not having our own Righ-

Eph. 2. 8. Heb. 11. 6. Gal. 3. 26. Acts 4. 10. 11, 12.

1 John 5. 1. 4. 5. Rom: 3. 30. James 2. 17.

Acts 15. 9.

Gal. 2. 16.

Rom. 3. 24. 25

Righteousness which is of the *Law*, but that which is through the *Faith* of Christ, *&c.*——

Phillipp. 3. 9. 10. And we believe that *Evangelical Repentance* toward God, and *Faith* unfeigned toward our Lord *Jesus Christ*, as the *Apostle* testified both to the *Jews* and also to the *Greeks*, are two Necessary and Essential parts of *Christian Doctrin*, and belong to the first Principles of the *Doctrin* of Christ.

Acts 20. 21. Heb. 6. 1.

SECT. XVIII.

Of the Necessity of Preaching Faith in Christ, both as to his outward *and* inward *coming*: *And of God's ordinary way whereby the true Evangelical* Faith, Repentance, *and* Obedience *is wrought*, &c.

WE Believe that all faithful *Ministers* of Christ should and do Preach Faith in Christ crucified; and to believe in him as he appeared in that holy Body, and Suffered, rose again, and ascended; and as he shall come again in the Day appointed of God to judge the World in Righteousness: And do Preach likewise, Christ as he is come *inwardly* by his Spirit, into

1 Cor. 23. 24.

1 Cor. 2. 2.

2 Cor. 13. 5.

into our Hearts, being both necessary to Salvation.——And we believe that the fulness of the God-head dwells in the Man Christ Jesus; and that he is in us by Measure; and that the greatest measure of Light, or Grace any ever received, does, or shall receive, it comes from God by the Man Christ Jesus, and for his sake who both procures and dispences all Light and Grace to us, and that it is sufficient to save us, as it leads to Jesus, who is the great Saviour, and both the *author* and *finisher* of our *Faith*. And that Christ without us in Heaven, and Christ within us, is but one perfect Saviour, in whom are hid all the treasures of Wisdom and Knowledge; and who is the great store-house and treasury of all Grace and Truth, of whose *fulness* we all receive, and *Grace for Grace*. And that the ordinary way whereby God is pleased to work Faith in the Hearts of Men, and true Evangelical Repentance, new-Obedience, and reformation of Life, is by outward preaching of Christ's Doctrin, by faithful Men, divinely and spiritually gifted and qualified for that Work, and by other outward helps and means of Instruction, and especially the frequent reading or hearing read the holy Scriptures, with frequent Prayer and Meditation, by the help of the holy Spirit; the holy Spirit working with these outward helps, and making them effectual.

Colloss. 1. 17.

1 Cor. 8. 6. Colloss. 2. 3.

Rom. 10. 14. 17.

John 20. 31.

1. Tim. 3. 15. 16.

John 6. 63.

2 Cor. 3. 6.

SECT. XIX.

Of the Resurrection of the Dead *at the great Day of general* Judgment. *And how that our blessed Lord* Jesus *was the first that rose from the Dead*, &c.

Heb. 11. 1. WE Believe that Faith, according to the *Apostle's* Words, is the *Substance of things hoped for, and the Evidence of things not seen.* And that from this Hope of the *Saints*, it was, and is, Phillipp. 3. 21. *That they hoped their vile and low Bodies should in the Resurrection be changed and fashioned like unto the glorious Body of Christ.* —— And we Believe that this is a great Article of the *Christian Faith*, and of necessity for us to believe, even that there shall be a *Resurrection* of the Bodies of 1 Cor. 15. 13. 23, 24. 43. 44. Men and Women, at the great and last Day of general *Judgment*: And that the Bodies of the *Saints* shall be raised in Power, Honour and Glory, and yet shall be the same in Substance, but differing in Quality, even as far as Mortal and Immortal, Corruptible and Incorruptible, Natural and Spiritual, Terrestial and Cœlestial, *&c.* And that the Bodies of the *Wicked* shall be raised in great Dis-

honour

honour unto the *Resurrection* of Damnation: And as the *Apostle* saith of the *Hope* and *Resurrection* of the *Dead*, he was called in Question but maintained it; *And which they themselves* (said he) *also allowed that there shall be a Resurrection of the Dead, both of the Just and the Unjust.* So do we hold it as most necessary *Doctrin* of our *Christian Faith.*—— John 5. 29. Acts 23. 6. 24. 15. 26. 6. 25.

And we Believe that the Dead in Christ shall rise first; and that our blessed Lord Jesus was the first that rose from the *Dead*, who is also called the *first-Born*, and the *first-Begotten* of the *Dead*: *For now is Christ risen from the Dead, and became the first Fruits of them that Slept.* And *as by Man came Death, so by Man* (to wit) *the Man Christ comes the Resurrection of the Dead.*—— *And those that were Tortured accepted not deliverance, that they might obtain a better Resurrection.* Which we Believe is meant of their Bodies, for doubtless they had already witnessed that inward and spiritual *Resurrection* of their Souls from Sin. And it is said in the *Resurrection* (which must needs be that of the Bodies of the *Saints*, and after that their Souls are re-united to the same) *They neither Marry nor are given in Marriage, but are as the Angels of God in Heaven*; And it was 1 Thess. 4. 16. Revel. 1. 5. 1 Cor. 15. 20. 2 Heb. 11. 35. Matth. 22. 30.

Phillip. 3. 11. was this *Resurrection* of the *Dead* the *Apostle* desired that by any means he might attain unto.

SECT. XX.

Of Heaven and Hell, and of the Future Estate of Men after Death &c.

Acts. 3. 21 WE Believe, that there is really both a Heaven and a Hell, as well in certain determined places without us, as in Measure there is somewhat of the very Nature, Purity, and Heb. 4, 14. Glory of Heaven made Manifest in the Hearts of the Righteous now in Luke 17. 21 time; as also somewhat of the very Nature, Misery, and Anguish of Hell, made Manifest in the Hearts of the Wicked, which yet hinders not; but that there is likewise a *Heaven* and *Hell* without us. And we believe that all who die in the Faith of Christ crucified, their Souls immediately go Philip. 1. 23. to God and Christ at the putting off the Body; and that the Souls of those who die in final Impenitency, and Unbelief, are cast into Hell. And we believe that the Soul and true Body of Man shall be united at the Resurrection of the Dead; and the Saints shall

shall die no more but be like to the Angels in Heaven.

SECT. XXI.

Concerning Baptism and the Lord's-Supper, &c.

"WE are of the same mind with "our Antient Freind, *John Crook*, * ——We believe there is one "*Baptism* necessary to Salvation, *Ephes.* "4. 5. *One Lord, one Faith, one Baptism*, &c. [see more at large as the "*marginal Note* directs.] And yet "wherever any are commanded now "by the same *Spirit* that commanded "the *Believers* to be *Baptized* in days "past, either for the furtherance of "the *Gospel*, or tryal of their *Faith*, "we judge them not, *&c.*——

* See the first Part of a little Treatise, called, The Principles of Truth: By John Crook: page, 23, 24, 25, &c.

"We believe also, that as there is "one true saving *Baptism*, so there "is one *Bread* or *Body* of Christ which "all the *Saints* do feed upon; and "tho' they be many as to Persons, "yet their *Bread* is but one, *&c.* And "yet we judge not those who *break* "outward *Bread*, and *drink* outward "*Wine*, being commanded so to do, "and put in remembrance thereby of "the

" the *Body* and *Blood* of *Jesus Christ*, " by the remembrancer the *Spirit* of " *Truth*, which is appointed by the " Father to lead into all Truth.

SECT. XXII.

Concerning Charity to all such who are of a different Perswasion as to lesser matters of Religion, and other circumstantial Things, &c. *but build on Christ, the true foundation, and agree with us in the fundamental Doctrines of* Christian Religion.

WE believe it to to be our indispensible and Christian Duty, to be Charitably-minded to all People who are of differing perswasions from us in lesser Matters, believing God hath a People among all the Societies of People throughout *Christendom*, and we can and do own all to be our Christian Brethren that are found in the Faith of our Lord Jesus Christ, and agree in the Fundamental Principles of the Christian Religion, *&c.* altho' they differ from us about Circumstantials, concluding with that saying, mentioned by the Apostle *Peter*, 10th of the *Acts*, 34. 35. *He that fears God and works Righteousness in every Nation shall be accepted of him.*

These

These weighty and necessary * Things of *Christian Faith*, we do firmly believe; and as they are and have been exceeding Comfortable and Serviceable to us, so we hope to die in the Faith of the same, which we believe to be that Faith once delivered to the Saints, and for which, and nothing else of necessary Circumstantial Things, we ought (as indeed we are enjoyned by the *Apostle*) to contend, and that earnestly too; especially considering how many there be, who as they are not sound themselves in the true Faith of our blessed Lord Jesus, so neither can they endure sound Doctrin, but after their own *Lusts* heap to themselves *Teachers*, having *itching Ears*, having erred from the *Truth*: It's a burden to them to hear *Christ crucified* Preached, or the necessity of the Faith of his *Death*, *Sufferings*, &c. and of his being a *Mediator* in Heaven without us. Indeed it is such who turn from the *Truth*, as it was plainly delivered to us by Christ himself and his Apostles, for our instruction in the holy Scriptures: And let any pretend what they will, to be *moved* by the Spirit of God; and pretend that it is for the *Truth* they stand for, it's most certain that the *Spirit* of God never led any to slight the holy *Scriptures*, or to hold any Doctrines inconsistant and contrary to what both *Christ*, the *Apostles*,

* Those Aforegoing Things we Believe to be Gospel Truths, and highly to be esteemed, altho' some may thro' Pride and Ignorance call them dry and Barren Notions, or soaring Notions.

Apostles, and *Primitive Christians*, taught and maintained; and by which all other Doctrines of any *Church* whatsoever are to be tryed: And it's such also the *Apostle* speaks of, *Who denyed the Lord that bought them with the Price of his precious Blood, who are turned to Fables, and to believe Lies, and most ridiculous Nonsense, and impertinent false Glosses on the Scriptures*, as could be mentioned in divers notorious Instances, such as these; (*Viz.*) *To esteem no more of, nor to put no more Value upon* Jesus *of* Nazareth *his being crucified, and the shedding of his precious Blood without the Gates of* Jerusalem, &c. *than of any other Saint.* And that to believe *The very same Jesus, even as to his Body which was Crucified, rose again, and ascended; and the very same* Jesus (*say they*) *descends again into our Hearts, after the very same manner as he ascended*, &c.

Certainly such, we must needs with sorrow of Heart say, are in a great degree given up to strong Delusions; who deny the Man-Christ to be in Heaven *without* us, in the Glorified Nature of Man. And that he is there as our *Advocate*, *Mediator*, and *Intercessor* with God for us, at his Right Hand; affirming it to be but *Carnal* for any so to believe. And that Jesus is nothing else but the Spirit of God which

which is in our Hearts' so wholly excluding the Person and Body of the Man-Christ, from having a being any where, unless, as has been and is Grosly Asserted by some, that he is in every Man, or every where. And are not such given up to believe *Lies*, and turned away from the *Truth*, who deny any *Resurrection* of the *Bodies* of the *Just*, and *unjust*, which if so (as Blessed be God we are perswaded of the contrary) *Christian Reader*, thou may'st easily discern the sad and evil consequences of such a false Assertion, as the *Apostle* tels us very plainly in his Confutation of the same Gross *Antichristian errors* which these held, and which *Hymeneus* and *Philetus* were Guilty of; *who concerning the truth erred*, saying the *Resurrection is past already, and overthrew the faith of some*; And for which *Hymenus* we find was by the *Apostle* delivered over to *Satan*: And how Effectually and Zealously he reasons the matter with some amongst the *Corinthians*; *Now*, sayes he, if *Christ be Preached that he arose from the Dead, how say some among you*, (Sadduce like) *that there is no Resurrection from the Dead?* this was meant of the body and not of the Soul, but if there be no Resurrection of the Dead, then observe what must needs follow, no less then very bad consequences, for then 1st. he says *If*

Christ is not risen; and 2dly, *if Christ be not risen, then is our Preaching vain*, and 3dly. *your Faith is also vain.* 4thly. *ye are yet in your sins*, yea, and 5thly. *we are found false witnesses of God, because we have Testified of God that he raised up Christ*: whom he raised not up if so be the Dead rise not. and 6thly. and lastly. *they also which are faln asleep in Christ are Perished* (says he) *as a close reflection on the whole, if in this Life* only (which must needs relate, as well to the *outward* as to the *inward* Man) we have *hope* in *Christ* we are of all men most miserable.

And observe how Necessarily (like the links of a *Chain*) they hang one upon an other; break but the *First*, the rest necessarily must be broken, and so on the contrary, beleive one, and all the others likewise must be beleived: But we find that the *Apostle* Positively determines the Case against these *unbeleivers*: *But now* (says he) *is Christ risen from the Dead, and become the first fruits of them that slept.* This cannot be too Reverently Comemorated, and thankfully Acknowledged by us; for if our Blessed Lord had not risen again, all *Mankind* had *slept Eternally the sleep of Death*, and neither been awakened nor raised as to *Soul* nor *body*: and certainly, as Christ being

being *risen* from the *Dead*, must needs be understood in the aforesaid places, his rising the *third day* without us, as to his holy *Body* which saw no *Corruption*, so that *Resurrection* of the Dead which the *Apostle* pleads so much for, must needs respect the bodies of the *Just* and *Unjust*; for Christ our Blessed Lord gives us a plain account, by way of distinction, between the inward *Resurrection* of the *Soul*: as in *John* the 5*th* and 25*th*; and that of the *Body*, in 28*th*, *Marvel not* (*says he*) *at this, for the Hour is coming in the which all that are in the Graves shall hear his Voice, and shall come forth, they* (observe) *that have done good, to the* Resurrection *of Life* (that's the better Resurrection than the other) *and they that have done Evill, unto the* Resurrection *of Damnation.* And to convince us that it was possible, by the same almighty Power which raised *Jesus* from the *Dead*, to quicken and raise again our Mortal *Bodies*, we have a plain instance related in *Mat* 27. 52. *that the Graves were opened and many bodies of the Saints which sleept arose and came out of the Graves after the* Resurrection *of Christ &c.* all which was really without us tho' its like some has the Confidence to *Allegorise* it so as to make it all to be *within* us, as they ignorantly do *Assert*, and most grosly *Pervert* divers other plain

Scrip-

Scriptures From their *proper true* and *Genuine Sense*, as they do when they tell us that place in *Acts* the 17. 31. *God hath apointed a Day in which he will Judge the World in Righteousness by that Man* (Viz) *Christ Jesus, and that* Phi: 3. 21. *Who shall change our vile bodies like unto the glorious body of Christ, and that of all Nations the Sheep and the Goats* &c. All these things say they are to be performed *within* us, which is horrid *Nonsense* and *Confusion* all over; and a severe reproof is due to such under the highest Pretences to the highest Dispensation, or name of *Christians*, who denys, opposes, and slights these *Fundamental Principles* of *Christianity*, as before recited.

But the holy *Apostle* whom we ought to Credit before them all, tells us, That having therefore obtained help of God, I continue unto this Day witnessing both to small and great, saying no other things than those which the *Prophets* and *Moses* did say should come, (*viz.*)

1. That Christ should Suffer.

2. That he should be the first that should rise from the Dead. And,

3dly, Should shew Light unto the People

People, and to the the *Gentiles*, and unto such *Sadducees* of our Day we may say as he said of Old, *Why should it be thought a thing incredible with you that God should raise the Dead.*

Thus *Friendly Reader*, as we are exhorted by the *Apostle* to sanctify the Lord God in our Hearts; so are we enjoyned by him to be ready always to give an answer to every Man that asketh us a reason of the Hope that is in us in Meekness, and Fear; and as it will be the Eternal exercise of all Saints and Angels in Heaven, where they most perfectly and fully understand the great Mystery of our Redemption; so let us all who sincerely Love our blessed Lord Jesus Christ, wholly, entirely, and undivided, both as he is *true* and *perfect God*, and *true* and perfect *Man*; and to all his Offices; and what he has done, is doing, and will do for his Followers, and true Beleivers in him, joyn with all our Hearts and Souls, according to our small measures and capacities with the Heavenly Host above, in ascribing all Blessings, and Honour, and Glory, and Power, unto him that sitteth upon the Throne, and unto the Lamb who was dead, and is alive, and that liveth for ever and ever; who was slain, and has redeemed us by his Blood out of

every

every Kindred, Tongue, and People, and Nation, *Rev.* 5. 9 13.

Given forth on the behalf of ourselves, and those of the same Perswasion and Faith with us, throughout the World; we remain, as in Truth we are, Well-wishers to all Men, *Amen.*

Signed by Order and Appointment of a meeting (*of* Protestant Dissenters, *in Scorn called* Quakers) *held at* Turners-Hall, *in* Philpot-Lane London; *on the* 20th *Day of the* 2d *Month, called* April. 1696.

George White.

F I N I S.

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